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Catholicism. Luther retained unchanged the assumptions of Catholicism, but endeavored to draw from them different conclusions. In regard to ecclesiastical authority, for example, both Lutheranism and Calvinism continued the practice of Catholicism in maintaining orthodox doctrine by compulsion and prosecuting heresy. The freedom of thought and action which now exists comes not directly from these Confessions but from those movements which they opposed—that of the Anabaptists and Mysticism. This parenthood of religious liberty on their part constitutes a belated compensation for the suffering these outcasts had to endure at the hands of all the Confessions of the sixteenth century.

Professor Troeltsch in summing up characterizes the agency which must be relied on to preserve the civilization of the future as “the religious metaphysic of freedom and of a faith based on personal conviction; which has established freedom upon a foundation which an all-too-human humanism cannot destroy, upon faith in God as the power whence freedom and personality come to us—namely, Protestantism.”

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DIE SCHRIFTEN DES NEUEN TESTAMENTS IN IHRER ÄLTESTEN ERREICHBAREN TEXTGESTALT HERGESTELLT AUF GRUND IHRER TEXTGESCHICHTE. HERMANN FREIHERR VON SODEN. I. Teil, Berlin, 1902–1910; II. Teil, Vandenhoeck und Ruprecht, Göttingen, 1913. Pp. xvi, 2203; xxviii, 908.

GRIECHISCHES NEUES TESTAMENT; Text mit kurzem Apparat (Handausgabe). HERMANN FREIHERR VON SODEN. Vandenhoeck und Ruprecht, Göttingen. 1913. Pp. xxviii, 436.

Professor von Soden's tragic death in January of the present year by a railway accident in Berlin gives a touch of solemnity to the deep respect with which these massive volumes must be viewed—the great monument, as they are, of the life-work of a brilliant and industrious man, distinguished as scholar and university professor, as pastor of a great city parish, and as public-spirited citizen of a great capital, intimately concerned in the varied forms of its higher activities.

A trustworthy text of the New Testament is the foundation of all critical knowledge of the origins of Christianity. Since the critical editions of Tischendorf and Tregelles forty years ago and of Westcott and Hort in 1881, not only has knowledge grown through

discovery and research but it has become increasingly apparent that the solution of the problem required an examination of all the later Greek manuscripts, sometimes called "cursives," more than three thousand in number. The most essential part of this has now been done, thanks to a subvention (which must have amounted to many tens of thousands of dollars) from a generous German lady. Her grant made it possible for Professor von Soden to organize the work of younger scholars (forty-five in all were engaged on the task) in travel and various kinds of research for more than sixteen years. Substantially all Greek manuscripts offering a continuous text were examined, and a large number collated.

The result lies before us, in a huge body of introductory discussions and lists of readings, and a volume of text with apparatus. The successful completion at last was due to the liberality of the ancient firm of theological publishers at Göttingen, Messrs. Vandenhoeck and Ruprecht, whose service to learning and the church will never be repaid in money and ought to be mentioned in the same connection as that of the patron and the scholars with whom they have collaborated.

Von Soden's textual theory, to which he has come with greater knowledge of facts than any one ever had before, has several new and striking elements. First, he thinks (in opposition to Westcott and Hort) that the earliest period of textual history was one of relatively careful copying, and that the great divergences which admittedly arose before the end of the second century were due not to scribal carelessness and freedom but to certain specific causes of corruption. The chief of these was, for the gospels the Diatessaron of Tatian, for Luke and the epistles of Paul the modified text of Marcion, for Acts and the epistles a corrected edition, perhaps also the work of Tatian, of which the "Western Text" has left clear evidence. In addition, much influence is ascribed to the reaction on the Greek text from Latin, Syriac, and Coptic translations. Against these sources of corruption the text of Origen and of Tertullian bears its mute protest.

Secondly, von Soden classifies the whole body of manuscripts in three great groups,—*I*(erusalem), *H*(esychius), *K*(oine), representing three independent recensions all made about the year 300. *I* was the text of the New Testament sent out in such numbers from Caesarea by Eusebius; *H* became the established text of Alexandria; *K* is Lucian's Antiochian recension. The later history of the text is mainly the process of mutual contamination between *I* and *K*, out of which arose the subordinate later groups.

Thirdly, under this view the procedure of textual criticism is to find the authentic text of each of the three recensions, and then (subject to some qualifications) to adopt those readings in which any two of the three concur. It is gratifying to find that the resulting text corresponds on the whole, though with many differences in detail, to Westcott and Hort's and other modern critical texts. Whether it is better than they, and whether these theories and their application really give new and conclusive grounds for confidence in it, can be told only after the work of many years yet to come. In any case, the actual classification of the minuscule manuscripts (however the relation of the groups may have to be interpreted) may be confidently declared a permanent achievement.

The second Part of the great edition, containing the text, is sold separately, and will be needed by every critical student of the New Testament. The *Handausgabe* will also, it is hoped, be widely used. It gives the same text, with an abridged apparatus, and is sold at a very low price.

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THE NEW TESTAMENT PERIOD AND ITS LEADERS. How Christianity was prepared for, inaugurated, emancipated from Judaism, and became universal. FRANK T. LEE. Sherman, French, & Co. 1913. Pp. 358. \$1.35.

Dr. Lee has written a skilful popular sketch, with grace and urbanity of style, in which a brief outline of the Gospels is followed by the material of the Book of Acts distributed among studies of the life and character of the several leaders of the apostolic church. The point of view is that of a full acceptance of the New Testament narratives, such that for it the problems of the critical historians do not exist. To this is prefixed an account of Jewish life and religion in the time of Christ. The relative fulness of this section is significant of the importance which such information has gained in the last twenty years. The dark and hard picture, however, which has become conventional and for which Talmudic statements furnish convenient evidence, surely rests in large measure on lack of historical sympathy combined with undue generalization from the frankly polemic attacks found in our Gospels. Polemic and satire have their rightful place and use; but the historian may not treat them as if they preserved due proportion of emphasis. Both later Jewish literature and the documents and history of early Christianity are very